

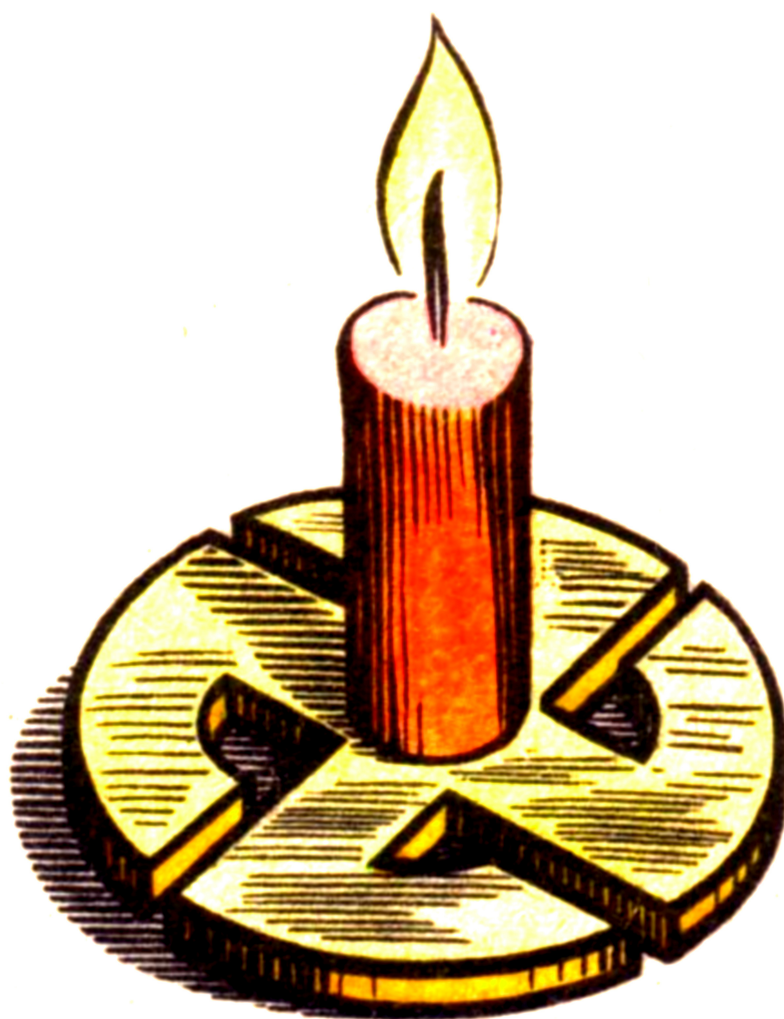
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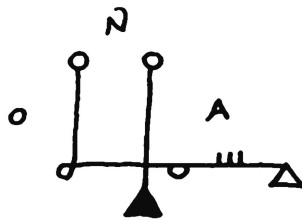
Journal of Satanism and the Sinister



Zemir

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FENRIR

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I: *MIGNON'S SONG*

LXX: *THE ANGEL OF FOXES*

In its essence, the Order of Nine Angles is, and always has been, anarchic - where a useful, working, definition of anarchy is “that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation”.

This anarchism of ours is evident, for example, in (a) our non-hierarchical, communal, nature and structure; (b) in our disdain for the the principles of ‘copyright’ and ‘intellectual property’; (c) in our insistence on internal change and development, where everything ONA “can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves”; and (d) in our Code of Kindred Honour which places the law of kindred honour over and above the laws of The State . . .



THE DEVIL DOG

It is said that Satanism is about transgressing the *vóμος* of conventional society, breaking the moral restraints which bind us, crossing the limits. Some say that murder is the ultimate taboo, however many Satanists seem comfortable with the idea of culling. Yet, there are some lines too sacred even for many who walk the Sinister Way. I recount my own transgression of one of the ultimate taboos.

It was a Friday, when I was a young lad of sixteen. My mom had just received a major beating from the latest in line of her alcoholic boyfriends. I had witnessed her screams and the sickening thuds of her lover's blows on her body from the distance of the balcony above. The door slammed. The man had stormed off. Luckily, he had not inflicted too much damage on her. Instinctively, acting from my protective drive, I bolted the doors to the house and all windows.

I came in to comfort my mother. She was sobbing in a heap on her bed, a half-empty bottle of whisky in her hand which she had intermittently been taking gulps from. I gently took the bottle from her hand, and placed it on the floor. To comfort her, I put my arms round her. She turned and looked me in the eyes with a look I'd never seen before from my mother, except in my darkest imaginings. Staggering around from the alcohol, and wincing in pain, she touched my shoulder and slurred, "Do you love me?"

Staring deep into her tortured eyes, I mouthed "yes", and felt a curious stirring in my nether regions. Placing my arms around her, my prick grew hard in my pants as she placed her whisky-flavored lips to mine. I sucked on her lower lip, a train of mixed saliva oozing down my chin. I had never really thought of my mother this way before, although she was still a young lady of twenty-nine, but it first occurred to me what a sexy and juicy creature she is.

She began disrobing, her hands shaking from shock and alcohol, and I helped her with her clothes. Before I knew it, both of our clothes were a heap on the floor, and we were wildly kissing and caressing on her bed. She was giggling like a schoolgirl as I reached round to massage her clit, already oozing with moisture. Pre-cum was oozing from my veiny teenage boner, which she took delight in sucking like a lollipop, and after some rough wrestling and caressing, I entered the gaping hole I had originally came out of.

I mounted her doggy style. She moaned "Yes! Ohhh, yes!" as I began pounding her furiously, digging my filthy nails into her bruised back until I drew blood. I thrust her deep and hard, smacking her about like she begged me to. She cried out my name, leaving no doubt in my mind that she knew she was fucking her son, and I instinctively responded with her first name, which though she normally disliked me using she took immense pleasure in hearing.

I thrust her harder and harder and she let out a rancid whisky fart from her gaping anus, the sound and smell of which didn't quench my desire but instead awakened a raw, primal,

carnal, animalistic drive the likes of which I had never experienced before. I pulled my penis out of her wet vagina and thrust it hard into her anus. She screamed in pure pleasure and ecstasy, and I reached round and furiously stroked her clit as I rammed my meat deep into her shit hole. She was flustered and shaking like crazy, and as she approached her orgasm, time slowed right down as I felt myself about to burst, and exploded into her bowels as she simultaneously shook like an earthquake powerful enough to level Los Angeles.

Exhausted, drenched with sweat and feeling both tremendously ecstatic and brutally immoral, I pulled my dick from her poop chute as she let out another triumphant fart. We both laughed as I reached for a bedside tissue and mopped a bit of alcoholic soft scoop excrement from my semi-erect schlong. It didn't seem so nasty at the time as it sounds.

We must have then climbed into bed and fallen asleep together, for the next thing I remember was waking in the morning, her still asleep, and going downstairs to make her breakfast in bed. She had already dressed when I returned, her happily taking her tray - and let me tell you, my cornflakes tasted sweeter and more succulent than they had ever done before.

That was the last time we had carnal contact, however I remember it vividly. We never discussed the incident after that, however our glances into each other's eyes often re-told the tale well-enough. We resumed quite smoothly into a normal mother/son relationship, and I never felt guilty at all or any sense of regret over the incident. If she did, I never knew about it, or at least she concealed it really well.

After that, I loved my mother quite dearly as a son, until she died of a heroin overdose six years later. I still visit her urn on occasion.

That incident marked a turning point in my life. After such a profound transgression of one of society's deepest taboos, I could easily see through the moralistic platitudes designed to bind us all to mental and emotional slavery. νόμος was revealed as a lie through direct personal experience. All the rules, taboos, disapproval, false standards - all stand erected on a scaffold of pure bullshit. I laugh at the weak too timid to cross those lines.

Shackles smashed, chains blown to pieces, I boldly stand erect as a transgressor imbued with dark gnosis. A Nexion was opened that fateful night, and the sinister energy still burns within me to this very day, taking me through extreme sin to a state of dark apotheosis.

I am the Devil Dog.

I am Satan Himself.

Welcome to Hell.

IN WINTER

The book is put aside
When wordless the slow force
Pushes sadness in my soul
I cannot give myself then to his writing
For the real land stretches out
In turgid progression:
A Wilderness no book or painting
Can live for me
And my soul shrinks at what I must do ...

There is an Awe
So terrible in its pace
Evolving a merciless expanse
Where one life
Can only ever be forgotten.
Can I lie like the rocks I am dreaming
And become that ageless existence?
Will the silence return
To find I am the streams
Moving through this impossible Earth?

*When the book closes
It is as if my blood
Will become the heather-rust
And my tiny mind is lost
To the Nameless Dread
We do not have to face until
Last moments of recalling*

Yet, to remember
When others forget
Is an ancient Gift:
It is to become
What words cannot make a becoming
And to move, because of fear,
The fragile Present
To embrace the yearning of Ages ...

Once Fortuna may have eased the burden
Now beginnings seem more difficult
And I turn and bring forth from a sleeping form
A book half-written
And barely understood.
I will be that Spring time
When the book must be lived;
But for the Present, the cold still encloses
As I am only the oppressive promise
Of a season yet to be lived

O9A ETIQUETTE

As someone perspicaciously mentioned a few years ago,

“[Consider the] Order of Nine Angles as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active.”

Which is a good metaphor for how, exoterically, the O9A works, and has worked, both in the real world, and in cyberspace, with the virtual O9A Von Neumann machines that operate in cyberspace inspiring many, over the past decade, to build their own O9A machines in the real-world and, sometimes, develop newer models.

Yet even in cyberspace there are certain fundamentals that make such machines distinct: as being O9A; that is, as being based on ‘the O9A architecture or model’. One of these fundamentals is that there are and have been certain unwritten rules – an etiquette – concerning how O9A people interact, via mediums such as internet, with others of our kind or claiming to be our kind or who are seriously interested in our sinister tradition. A necessary etiquette given that many or even most of these interactions are between anonymous or anonymized individuals.

The rules have remained unwritten because (a) they are transmitted aurally, one O9A person to another in the real world, and/or (b) our kind, or those with the nature to become of us, can and should be able to intuit what they are or be able to deduce them from the law of kindred honor, and which basic law (the Law of The New Aeon, the Logos of the Order of Nine Angles) is what binds those ‘of the O9A’ together whichever of the three O9A ways/models {1} they follow or even if they create their own personal way/model inspired by or formed from one or more of those ways.

For, even over the internet, those with certain occult gifts/skills/abilities can often intuit a few useful things about some internet person by what, and how, and how much, that person writes, and by what they don’t write. Plus, the real poseurs/charlatans/muppets will, given time or sometimes a little anonymous prodding/japing, inadvertently reveal themselves, or lose interest in the O9A and move on to something else with their waffl – as they themselves – soon forgotten {2}.

One example should suffice. This concerns someone who over years anonymously wrote a prodigious amount about the ONA, even though he had no real-life sinister deeds to his name, had never undertaken the rite of Internal Adept, had never learned esoteric chant with a group of cantors nor even constructed his own advanced Star Game.

Furthermore, even though he could not answer even one of the ten questions that every ONA Adept can answer {3}, he had the chutzpah to frequent various internet forums, issued some self-published occult books, and had various weblogs, where he made

frequent comments and pushed his ideas and interpretations, thus garnishing something of a reputation – among those ‘who did not know and did not do’ – as being some sort of ‘authority’ about the ONA or even as being the leader of some sort of ‘flagship ONA nexion’. But while he – the muppet – served a useful purpose (as in collecting and distributing ONA MSS) he was left alone. Until, on one public internet forum – and after some prodding by someone – he revealed his true nature, claiming as he did that his ‘actions’ (undocumented of course in the real world) and his internet writings had ‘inspired AL’ who had latterly ‘stolen’ some of his ideas, and so on, yada-yada-yada. When he was then asked some pertinent questions, his posturing was even more clearly revealed. Thus, and to give just one example, to the question, ‘where does Binan Ath Ga Wath Am come from’, he laughingly replied that it was ‘old English’ and for good measure added some personal vituperation. After some further prodding, and failure to respond to pertinent issues raised (such as regarding aural tradition and private correspondence between AL and various academics), he absented himself from the thread, only to re-appear, on that and other forums some time later (as poseurs tend to do) as if nothing had happened.

But, having thus broken the unwritten rules (which he so obviously did not know about and did not have the occult skill to intuit) he became something of a figure of fun to those within and of the O9A (who did know the rules or had character/skill enough to intuit them) just as he was revealed as a poseur, a muppet, to those, outside of the O9A with sagacity enough and/or possessed of certain occult gifts/skills/abilities. Nothing therefore needed to be said about him in public, for he was akin to one of those things used to test for mundanity – if people took him and/or his effusions seriously, then mundanity became them.

For he – via forums and various blogs – interminably posted pretentious drivel like “I am a Quantum Philosopher – and the temple of them a Philosophic Quantizer. The system has worked since 2006, inception of our experiment. And it works because it meets the challenges external and internal to assembling solidarity.”

Then, after a lapse of several years, it finally seemed to dawn on him that certain people no longer took seriously anything he said about the ONA, prompting him to publicly distance himself from, and begin to criticize, the ONA. Thus, he wrote stuff like, “If I strive against Anton Long or other aspects of the Seven-Fold Way it’s because I believe them to be limits and shackles – that is wrong? Wrong for who? Who are ONA to tell me what to do, believe? I come along and challenge ONA’s contemporary satanism. That is just the way it is.” To which someone responded,

Perhaps you somehow overlooked (or somehow for some reason have ‘forgotten’) what the Order of Nine Angles – and Anton Long – have been saying for over 30 years? Which is, and I quote, that

“[the] O9A way, as it now exists, is not sacrosanct or dogmatic and (a) should be added to, evolved, and refined, as a result of the esoteric pathei-mathos of those who have lived it, and (b) can and should be adapted and developed and changed, in whole or in part, by others who are or who have been inspired by or influenced by it.”

May I suggest you read (or re-read) *The Satanic Letters of Stephen Brown* from the 1990s, in which Anton Long clearly states, several times, the same thing. Especially re dogma, and disdain for authority.

In those letters you'll find the essential ONA themes of learning by practical personal experience, developing your own judgement, and so on. So you're only doing what the ONA said should be done.

Also, since you have not followed (or couldn't follow) the seven-fold way – up to and including internal adept – isn't your denunciation of it just your own personal opinion about something you really have no personal experience of?

Another response was even more pertinent,

[That person] pontificates at great length, always anonymously, about the LHP and the Order of Nine Angles, and for years claimed to be ONA and to be running a thriving ONA temple, but when asked to provide evidence of actual ONA involvement – as in having done sinister deeds in the real world; as in having undertaken the rites of external adept, internal adept, sung esoteric chant with a group, and constructed an advanced star game – he announced he'd 'left the ONA' and was now a 'quantum philosopher'

He's indicative of the ONA problem – of anonymous people claiming via the internet that they're ONA; of anonymous people via the internet renouncing the ONA; of anonymous people via the internet criticising the ONA; and finally of anonymous people garnering via the internet some sort of reputation for having claimed knowledge and practical experience of the Left Hand Path when there are no credible, non-internet, sources for such knowledge and experience or involvement with the ONA.

This tale of this former O9A wannabe (who is still skulking around cyberspace) is therefore not only amusing and instructive, but also indicative of 'the O9A internet problem' – a problem, regarding O9A identity (claimed or assumed), that can be easily solved by determining whether the suspect in question is using, applying, or has broken, our etiquette. Which, of course, assumes that one knows this etiquette, or has sagacity enough and/or is possessed of certain occult gifts/skills/abilities sufficient to intuit what the rules of our etiquette are.

P.H./S.L.

O9A

{1} The three O9A ways are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

In terms of the machine metaphor, the law of kindred honour and the rules of etiquette derived from it could be considered to be akin to the 'compiler' which compiles the 'O9A open source code' into the binaries of the programmes that enable our particular type of computers to 'do stuff'.

{2} Who, for instance, remembers Usenet spats of years ago, the opinions spewed forth there, or can even be bothered to trawl through what Usenet archives there are. Forums, weblogs, websites, FB pages, are all ephemeral; transitory manifestations of mostly mundane ephemera.

Most of those engaging in discussions or offering up their opinions about matters O9A are also transitory, as is their interest. Few graduate to real-life sinister deeds, and/or to making their own real-world O9A open-source machines.

{3} These questions are:

- 1) What is the meaning and the correct uses [plural] of the term Fayen?
- 2) What alchemical season is appropriate to Dabih and why?
- 3) What is the reason that Petriochoir is used in the Rite of Afsana, and what is this Rite?
- 4) What one [singular] terrestrial location is used in calling forth Yusra?
- 5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?
- 6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?
- 7) How does the causal phenomena perceived in the causal as 'gravity' relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?
- 8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?
- 9) What manuscript, other than *Al-Kitab Al-Alfak*, is a source for the nine emanations?
- 10) Where and when was *Al-Kitab Al-Alfak* written and what name/title appears on the first folio?

As has been pointed out in several ONA texts: (a) These answers (with one partial japed/boobytrapped exception) cannot be found by searching the Internet or in published books and MSS, and are revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress, (b) poseurs/pretenders/muppets will often claim (because they can't answer them) that these questions are 'meaningless'.

IN A LANDSCAPE

Winter darkens
And each city is a refuge:
Yet still a river moves through unlit moors
Waiting, miles from our place
Of Forgetting
And echoes
Ellude the notes, formed
To seize Divinity
To suckle for some
A dream

My crucible, nourished now
By rain and snow
Has waited long years:
It is time for the Earth to bear again
From a kind of Death,
To bring the deepening spread of Summer
Once more by an Oath
In fever fulfilled

Frantic, a connexion sought
While each season is unheard.
Here, resides the longing
To find the Inner Land, immutable
Since in our loss
We cannot grasp

*A killing frost that seeps
Where no paths
Cut us from the black hills
Where no track
Leads to a favoured place*

And echoes, after you
We shall still be, waiting ...

THE HOMOCENTRIC SYNDROME

- AND ITS CURE



It is obvious to anyone of any sagacity (and that, today, means a very few) that a disease has come upon what is often called 'Western civilization' just as it is becoming obvious that the term 'Western civilization' should no longer be applied to that higher civilization born in the Dark Ages and which is said to be possessed of a 'Faustian spirit' or "soul".

The term 'West' has become identified with the materialist 'culture' spawned in the last century or so and which has possessed Europe, America and the other outposts of what once were European colonies. Part of this 'culture' is adherence to what is called 'democracy' and profession of what are essentially 'liberal and humanitarian' sentiments. The 'West' is no longer understood by the majority of Europeans or those of European descent as the 'civilization' that gave rise to Copernicus, Beethoven, Robert Falcon Scott, Werner von Braun - or to the conquest of the world by Europeans for their own benefit, or to the exploration of Space. Rather, it is understood as the provider of a comfortable and material life-style, and the adoption of certain political forms and ideology. In the same way, the term 'Western' has become a derogatory one in a number of non-European countries and refers to the consumer-industrial-military system exemplified by present day America. For these reasons, it has now become necessary to make a distinction between the 'Faustian civilization' and what is known today as 'the West' - for the two are not the same.

Indeed, the West of today is sick and ailing, having fallen victim to the homocentric syndrome. This is both a pattern of recognizable behaviour, and a group of symptoms. The behaviour is evident in most specimens of 'Western man' and 'Western women' - a certain weakness of spirit, a desire (sometimes grasping) for security, peace, harmony and material possessions, and a liberal attitude to living and others. The best specimen of these behavioural trends is 'the politician', and some of the worst excesses are evident wherever 'Western tourists' are gathered to pursue their pleasures in other peoples countries. The disease symptoms include enslavement to a certain set of ideas and an almost pathological hatred of anyone who expresses pride in the racial achievements of

Europeans or in actually being proud of being European in race (an associated symptom being encouragement of racial pride among all non-Europeans).

This syndrome is called 'homocentric' because it has a common centre - a common area from which the afflictions derive. Whether this centre is somewhere in the 'real' world (for example, a certain distinctive people who now have their own country) or whether it is seen as metaphorically existing as a common root which has grown many branches, is immaterial to an appreciation of its consequences (the common root being the doctrine of the Nazarene). These consequences include the material desire mentioned above, an 'inward-turning' morbidity and the making of certain types of person: the undisciplined, selfish misfit, the zealot (political, religious and social) often consumed by a desire for abstract goals like 'Justice', 'Freedom' and 'Equality', and the intellectual. The former is not especially 'Western' - but has proliferated in the countries of the 'West' due in part to the existence of the other two types: he or she being either the cowardly type who congregates in groups and is essentially characterless or the emotionally crippled individual who indulge themselves (criminally or whatever) undercover of that anonymity which Western cities and life in general makes possible.

The syndrome has produced the present rotten state of the 'West' where dishonourable scum breed and are bred in profusion and where 'Faustian' values are ignored and what is 'anti-Faustian' championed - where the majority are so enslaved mentally that for most purposes they cannot really be called 'Faustians' or even 'Europeans' since by their ways of living, activities and subservience to all that is anti-Faustian and anti the preservation of the racial identity of Europeans, they contribute to and encourage the decline.

What, then, can be done? There are really only three possibilities. The first is to try and win over to Faustian ways by means such as direct and indirect political action a majority in one or more European country or countries (or in those countries deriving from European civilization - such as America or Australia) and thus establish a pro-Faustian State. The second is to gradually establish the basis for future control by means such as social, 'philosophical' and 'religious' agitation (ie., by spreading Faustian ideas and ways of living via such external forms). The third is to accept the decline and await the downfall of the 'West' - preparing to start again with the creation of a new civilization some time in the future, and actively helping to hasten that decline: creating an elite (physically, mentally and psychically) to become the rulers when decline becomes chaos and only the strong will win.

All these options could succeed, as will be explained. But first it is necessary to outline in general terms what will occur. Those few who understand the nature of the Faustian civilization will understand also that - left to itself - it would have ended in Imperium and that this Empire, because of the nature of the Faustian spirit (exemplified by science and technology), would have taken us beyond this Earth to colonize the planets of this and other star-systems. This Empire would have lasted about 390 years and then, like all Empires, would have fallen - and a new civilization would have been born. However,

because of the 'Galactic' nature of the Imperium, this would be very different from what had gone before and would have been less of a conventional 'fall' than the germination of many and diverse seeds planted on various other worlds: the beginning of a whole new chapter of evolution.

However, the Faustian civilization became diseased - suffering a 'distortion' of its spirit or ethos. The result will be the triumph of what it is convenient to describe as the 'Magian' - the use of Faustian technology, inventiveness and peoples to bring about a "Messianic" dream with the subsequent decline into chaos and a new 'Dark Age' where tyranny exists in an overt way, as it does today in a covert way regarding Faustian ideals and certain facts of history which are suppressed and certain views and ways of living made illegal and criminal. [Those who understand will know what is meant here.]

Despite the decline, it is still possible, using political means, to create a Faustian Empire. This requires a 'Caesar-type' individual who, using personal charisma and political skill, brings a Faustian-inspired political movement to political victory in a particular country. This option, however, while possible, is not likely - it requires the appearance of an individual who embodies the true Destiny of the Faustian civilization, and there are no indications that such a person exists at this moment in our history. What seems more possible is that such an individual may arise in those times to come (and which are quite near) when the infrastructures of the 'West' begin to collapse under the weight of the decay which their own policies have created and before the 'Magian' tyranny becomes established overtly. [The 'time-window' here is of the order of a decade - 'seize the chance!' will then be a necessary slogan for those involved in direct action.]

The second option is basically infiltration of existing structures by a concerted campaign - and the spread of Faustian ideals by whatever means are useful and necessary, all with the intention of creating in the not too distant future a basically Faustian power structure. This requires two things: a commitment (of the revolutionary type) and the formation of dedicated groups whose activists seek similar goals in short, a type of political or 'religious' faith aiming to undermine society and create new structures. Such a faith will not just 'arise' - it has to be created, probably by a charismatic individual or individuals who have a sense of Destiny and who feel compelled to re-structure society in favour of Faustian ideals. To achieve anything, such a 'faith' would have to be basically racial - ie. dedicated to the welfare, rights and aspirations of those of European descent (ie. Aryans), for only such sentiments express or can express in a practical way the essence of the Faustian ethos. Given this expression, and given the dynamism which a religious form possesses by its very nature, success could be achieved within the space of several decades.

The third option is rejection of practical attempts at reform or change - for at least many decades - and, instead, the creation of a small elite who distance themselves from 'society' by creating a way of living which is authentically Faustian and which poses no direct threat to the infrastructures which are or will become anti-Faustian. Such a way would keep alive the traditions and aspirations of Faustian culture and civilization and would

enable a new civilization to emerge after the fall of the present one.

It should be obvious that all three options are required to cure the sickness - that all should be striven for by those who understand, if only in an instinctive way, the decline that has come upon us. There should be interchange and interaction between the three: a developing dynamic or imperative which possesses its own momentum and once begun cannot be stopped. Further, each option is suitable for a certain type of individual - and thus the three utilize the potential that is present within our peoples. They also explicate in a practical way that threefold character which our former religions and ways of living have always recognized: the warrior type (here battling for political power), the cultivator/yeoman/settler type (here creating a community living in an authentic Faustian way) and the priest/shaman type (here agitating for a religious Faustian form).

This three-fold attack cannot fail to succeed.

Anton Long

ONA



ATU V – THE MASTER

(Eques Sinemus)

LAST SLEEPWALK

The patterns of water
From the mountains
Could not unsettle:
Surely they would lead a spirit to silence
Lull each terrible night
That could not bear the birth of Spring
For Winter's last rage

Surely the storm, that one perfect symphony
Would spare the home
And lift the Oblate to stand,
Staring like the Moon
At the swirling life of birds
Who brought once before
That same precious laughter

It is hard to let go of happiness
For a cause beyond:
I will seek to remember
In moments without struggle
The simplicity
Of the patterns of water.

DECORATION BY BOMBS IS AN ART

There is a comfort here, a Winter sea breeze,
A quiet time to mould from present possibilities
Future patterns
While each will creates by being just a will
Each possibility of Thought:

There is no being that is real
No authentic Way
While the act that might have linked
All presents to their past
Becomes enfeebled
Like waves breaking on a beach

Decoration by bombing is an Art
And for each thought
That is a connection between our present
And our past
Ten thousand fruitful dead

Each tree rots, in the ambience of Time:
For each forest a silence
For each tree its allotted span;
What forest furnished your fuel
What soil your wheat?

There is good in all
The Buddhist says:
But, hell, that those bastards burn,
They started it

For decoration by bombing is an Art

All heroes die
That others might forget
And, while blood spurts,
A financier crawls across a perfumed lawn:
Berlin, Paris, Rome - it makes no difference, let others die! -
The same smile
The same golden god

Once, each people knew their gods
But now are too bored for gods
Or too relieved

Dear lady, how elegant
You look: so many jewels.
Give them a spectacle, some sports,
A passion to bleed their brains to death

For each dross, each pitcher of dross
A thousand helping hands
Keen smelling rats the lot
While the words that might have
Unpossessed those possessed
Are lost
Buried by blast and blood:
 Decoration by bombing is an Art

There is a comfort here
That only war itself will break
As there is a passion among those possessed
By ideas that are not their ideas
As gutless financiers are possessed by their god.

But who will break the Seal
That delivers us to ourselves?

Little Esther's plight made millions
And made even more men sick:
Ten thousand years, for *this*?

There is a comfort here
As Destiny seems doomed by The Lie.

But even seas change
Given time

FUGUE

When infant Spring
Woke the glow of life
We settled on Haddon Hill
Amid the whisper of storm.

We sat with the songs of the outcrops
That held in our small space of peace
The yearning we have always been.
Far below, garish in stupidity
The infestation of life crawled
Never once listening;
The gentle fort above, degraded
Carried its dying ghosts to their end
And the present seems void:
There was a pool there once,
Where that car park now rots
Syphoning the cadaverous

We two sat imbued by wyrd
Enshaded by the tyranny
That makes our Way fragile.
I heard your Musick, beautiful and a little sad:
You were the memories cut into Stanyeld;
Light Spout, its unassuming and truthful descent;
The forgotten hill-side home, built before dawn ...

The Past turned then
Over the dark tumuli to the west
And my future looked out through your eyes -
I, still forming, was content
To let my ageless soul
Walk the new horizon.
There was no looking back, as some do
Towards dead folklore
All Life surged through us
Only ever moving beyond

A prelude of years
Now ceased its song
And marked the end of words.
You were acceptance
And I, the waking season
No division then as we responded
In cloud
As one carrion circling
As one God heard fleetingly below:
I belong nowhere else.

Somewhere, rain
Marked our farewell
You left to bring an echo to my future self;
I stumbled, led by the present
And bound for the Black Earth
We belong nowhere else

THE AIMS OF AL-QAIDA

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

“The first to be summoned to Paradise on the Day of Resurrection will be those who praised and gave thanks to Allah for both their good fortune and their misfortune.” Al-Tirmidhi, 730

THE AIMS

The fundamental aims of Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) and Al-Qaida are essentially three-fold. First, to reclaim Muslim lands, for example occupied Filistine, Iraq and Afghanistan, and to expel the invaders from them. Second, to make the Word of Allah Subhanahu wa Ta'ala supreme, in the lands of the Muslims, by replacing the rule of Tawagheet with the rule of Shariah. Third, to establish the security of Muslim lands, by removing the power and influence of the kuffar (and their apostate lackeys and allies) from those lands, and by instilling in the Muslims the virtues and superiority of Jihad Fee Sabilillah and by establishing practical training in Jihad.

How are these aims to be achieved? Through holding fast to the Quran and Sunnah, and through Jihad Fee Sabilillah alone. Through not compromising with the arrogant, ignorant, kuffar and their apostate lackeys and allies. Allah Subhanahu wa Ta'ala says:

“When they [the deniers] seek compromise, they only desire you to compromise.” 68:9
Interpretation of Meaning

“And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed.” 42:41-42
Interpretation of Meaning

“Fight those of the disbelievers who are close to you, and let them find in you a harshness.” 9:123
Interpretation of Meaning

These aims and the means to achieve them mean and imply several things. They mean confronting the forces of the kuffar and their apostate lackeys and allies in both the lands of the Muslims and in the lands of those kuffar who have invaded our lands, who have supported apostate regimes in our lands, and who have interfered in our affairs. They mean a rejection of all the Tawagheet of the kuffar, such as nationalism, tribalism,

democracy, and a rejection of the human-manufactured, kaffir, law, and organizations, based on such Tawagheet, such as the so-called United Nations. They mean confronting and challenging the lies and the propaganda of the kuffar, and the attempt by the kuffar – using their apostate allies and their lackeys – to divide us and to change, to “modernize”, our Deen.

Thus, there is a complete rejection of using the Tawagheet of the kuffar, such as “politics” – and thus a complete rejection of the human-manufactured “democratic system”. [See Footnote (1)]

THE PROBLEM

The fundamental problem is, and has been, the interference of the kuffar in our affairs, their invasion and occupation of our lands, and their support for the corrupt rulers and the corrupt and apostate regimes that rule most if not all the lands where the Muslims are in the majority.

This interference in our affairs, this invasion and occupation of our lands, this support for corrupt rulers and regimes who rule other than by Shariah, has been going on for well over a century. This interference includes the occupation of Filistine by Zionists, the manufacture, by the kuffar and their organizations, of Taghut nations such as Iraq, and the invasion, by the forces of the kuffar, of lands such as Afghanistan and what is now called Iraq.

Al-Qaida is a Muslim solution to this problem of kaffir interference in our affairs; to this problem of the kaffir invasion and occupation of our lands; to the problem of kaffir support for corrupt rulers and regimes who rule other than by Shariah.

The issue is one of the kuffar having killed hundreds upon hundreds of thousands of our brothers and sisters. The issue is one of the kuffar having tortured and humiliated tens upon tens of thousands of our brothers and sisters. The issue is one of the kuffar having imprisoned tens of thousands of Muslims, word-wide, for simply striving to do their duty, as Muslims, according to Quran and Sunnah. The issue is one of kaffir arrogance, and greed – of their determination to dominate us, to have control of our lands and our resources, and to have us submit to them and their Tawagheet.

THE FOUNDATION

“Those who have experienced the beauty that is Al-Eeman are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu ‘alayhi wa sallam) as their Messenger and Prophet.” Narrated Al-’Abbaas bin ‘Abd Al-Muttalib (Shahih Muslim)

The foundation for the aims of Al-Qaida, and for the means to achieve them, is Islam: that simple submission to only Allah Subhanahu wa Ta'ala which returns us to our true, our Muslim, nature (our fitrah) and which thus expresses the meaning and the purpose of our mortal lives.

This means that our perspective, as Muslims, is of Jannah, not of the dunya, and thus that we understand, and feel in our hearts, that our own lives are but a means, a way, to Jannah (InshaAllah). It means that we rely only on Allah Subhanahu wa Ta'ala, and thus understand, and feel in our hearts, the meaning of the phrase Wa la howla wala Quwatta Illaa Billaah – that there can be no achievement, no success, no strength, except through the help, the aid, the assistance, of Allah Subhanahu wa Ta'ala. Thus, we measure our success, our victories, not by some mortal standard or by some measure manufactured by the kuffar, but by whether our actions, our deeds, are pleasing to Allah Subhanahu wa Ta'ala, and by the hope that Allah Subhanahu wa Ta'ala will grant us Jannah.

This foundation means an acceptance of Al wala wal Bara. As written elsewhere:

Al wala wal Bara is a manifestation of, and a means to know, Tawheed – and it means loyalty and enmity for the sake of Allah Subhanahu wa Ta'ala alone.

To apply Al wala wal Bara is to show loyalty to Allah Subhanahu wa Ta'ala, loyalty to His Messenger (salla Allahu 'alayhi wa sallam) and loyalty to our brothers and sisters, our fellow Muslims. It is to understand what Allah Subhanahu wa Ta'ala says:

“The believers are as one family.” 49:10 Interpretation of Meaning

To apply Al wala wal Bara is to show enmity for those who hate, dislike or are disrespectful toward Allah Subhanahu wa Ta'ala, His Messenger (salla Allahu 'alayhi wa sallam) and our family: our brothers and sisters. As Allah Subhanahu wa Ta'ala says:

“You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him – those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills – for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers – those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory.” 5: 54-56 Interpretation of Meaning

To apply Al wala wal Bara is apply the Muslim principle of husn udh-dhan to our family, and to be wary and suspicious of the kuffar and their intentions: to doubt all that they say and write. As Allah Subhanahu wa Ta'ala says:

“They [the kafiroon] want to extinguish Allah’s Light with their deceit, their lies.” 9:32

Interpretation of Meaning

Thus do we understand, and feel in our hearts, what Allah Subhanahu wa Ta'ala says:

“He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best.” 67:1-2 Interpretation of Meaning

DAR AL-HARB AND MARTYRDOM OPERATIONS

In the pursuit of the above mentioned aims, Al-Qaida operates on three fundamental Muslim principles, which are that the lands of those kuffar who have invaded and occupied our lands, and who interfere directly in our affairs, are part of Dar al-Harb; that Martyrdom Operations are lawful (according to Quran and Sunnah); and that Martyrdom Operations (and other attacks by Mujahideen) are permissible in Dar al-Harb.

In respect of Dar al-Harb, a Declaration of War has been issued, with the rulers and the peoples of those lands having been publicly invited to Islam. In addition, several declarations have been issued explaining the reasons for the conflict, and asserting that if they, the kuffar, do not want to be attacked, they should stop interfering in our affairs, should withdraw from our lands, and cease supporting corrupt rulers and corrupt regimes in lands where Muslims are the majority.

In respect of Martyrdom Operations (and other attacks) in the lands of the kuffar, it is accepted that there is no Aqd Al Amaan between us and the kuffar [see Footnote (2)], and that, according to Shariah, those who can be targetted are those who are directly engaged in fighting us, and those who incite, or who aid, or who encourage, those directly fighting us, even if those so inciting, or so aiding or so encouraging are women and children. [See Footnote (3)]

Furthermore, it is accepted that attacking the enemies of the Muslims through participation in Jihad Fee Sabilillah, and through undertaking Martyrdom Operations, is one of the best means to attain Jannah (InshaAllah), and thus fulfil the purpose and meaning of our brief mortal lives. Allah Subhanahu wa Ta'ala says:

“Do not think that those who are killed in the Way of Allah are dead. Rather, they are

alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind – that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them – for those of them who did honourable deeds and feared Allah – there will be the best reward of all.” 3:169-172 Interpretation of Meaning

CONCLUSION

“You are the best of people among all peoples, for you command Al-Maruf and forbid Al-Munkar, and you submit [in belief] to Allah.” 3:110 Interpretation of Meaning

It was narrated by Abdullah Ibn Umar that the Prophet, Muhammad (salla Allahu ‘alayhi wa sallam) said, “Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him.” Bukhari: Vol 3, Book 43, 622

It was narrated from Yahya from Malik from Abu’z-Zinad from al-Araj from Abu Hurayra that the Prophet, Muhammad (salla Allahu ‘alayhi wa sallam) said, “Do not turn away from each other – rather, as slaves of Allah, be brothers.” Malik, Muwatta: Book 47, Number 47, 4.15

“Do not spy on each other, and do not complain about each other.” 49:12 Interpretation of Meaning

“What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world.” 43:71-72 Interpretation of Meaning

May Allah Subhanahu wa Ta’ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Notes

(1) Participating in this democratic system manufactured by the kuffar is an error because it is an acceptance of the Tawagheet of the kuffar, and ruling, and judging, by means and criteria not given by Allah Subhanahu wa Ta'ala. This error is manifest, for example, by groups such as Hizb ut-Tahrir, who have abandoned Jihad Fee Sabilillah in favour of peacefully “participating in the democratic process”.

The Muslim way – given to us by Allah Subhanahu wa Ta'ala – is Siyasah, which is often incorrectly translated as “politics”. Siyasah is:

“The application of the Quran and Sunnah in the world... Siyasah basically means commanding the good, and forbidding the bad, defined as these are by Quran and Sunnah alone: that is, it means a community ruled by an Ameer, or Khalifah, who rules according to Shari'ah, and who is thus the representative of Allah (Subhanahu wa Ta'ala) in this mortal world.

What is the aim of siyasah? To uphold, maintain and expand the Way of Al-Islam through such things as Shari'ah and Jihad. What are the fundamental principles of siyasah? Bay'ah and Shura.” (*Siyasah – The Way of Islam*)

Thus, the fundamental error of groups such as Hizb ut-Tahrir is accommodating themselves to the ignorance of the kuffar, manifest as this in, for example, the manufactured, fallible, abstractions of Western philosophy. Thus, they move away from the Tawheed of Al-Islam to life-less kaffir-manufactured abstractions, which abstractions are or which become Tawagheet, to be followed, obeyed, and which those so following and obeying them give their loyalty and obedience to, and which they bow down before and worship, in clear defiance of Allah Subhanahu wa Ta'ala Who says:

“Obey, follow and give allegiance only to that brought to you from your Sustainer, and do not obey, nor follow nor give allegiance to those who are Awliya' besides Him.” 7:3

Interpretation of Meaning

“Allah does not forgive that partners should be set up with Him to be obeyed, even though – if He pleases – He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error.” 4:

48 Interpretation of Meaning

(2) According to groups such as al-Muhajiroun, there is a “Covenant of Security” between the kuffar and those Muslims residing in the lands of the kuffar, with this Covenant being an unwritten one based on 'Urf. For a brief discussion of this error of theirs, see

Concerning Aqd Al Amaan: Covenants of Security.

(3) Refer to *Jihad al-Kuffar: Al-Qital al-Fasil* (Siyasatush-Shariah) by Sheikh ul-Islam Ibn Taimiyyah (Rahimullah).

CARVING

Do we bring gods from soil
As I carve this face in wood?
Do we and They as one
Shape Wyrð
By willing answers for our living?
The trees now budding

*Shape of my soul, tranquility:
This is the face of Hierosgamos
Once a truth over creed
When mouths unravelled leaves
Instead of death*

In this moment
I am still of the elements
Which bear the Musick I call my own:
I must wait therefore, for solitude
To open Earth
And bring forth consciousness,
Carving my face into the form that wakes ...

There is one Wyrð
And the wheeling Cosmos will always shape
And discard, until a few buds at least
May blossom as Art

Not simply a means
But a god for each waiting Earth



ATU XVIII – THE MOON

(Jóel Hrafnsson)

AUTHORITY, LEARNING, AND CULTURE

IN THE SINISTER TRADITION OF THE ORDER OF NINE ANGLES

ABSTRACT

“I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become ‘dogma’ or a matter of ‘faith’. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else.” Anton Long, 1990 ev

AUTHORITY IN THE ORDER OF NINE ANGLES

In the 2011 text *The Discovery and Knowing of Satan*, Anton Long effectively summarized what the Order of Nine Angles (ONA/O9A) – that is, what he – had been consistently expressing for well over thirty years in respect of the individualism of the O9A. Thus he wrote that

“What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality.” {1}

Over twenty years earlier, in a letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, he had written:

“We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else’s authority [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become ‘dogma’ or a matter of ‘faith’). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else.” {2}

In a previous letter, dated 7th September 1990 ev, he wrote:

“We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else’s ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship – a perspective and insight which derives mainly from practical experience, both magickal and personal.” {3}

Thus, and importantly:

“Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos – the experience and the learning – of our members.” {1}

Or, as Anton Long has expressed it many times, one of the most important Dark Arts of the O9A is pathei-mathos: the individual learning that results from challenging and difficult personal experiences {4}.

In the O9A therefore, individual pathei-mathos is ‘the ultimate authority’. Not individuals, not some title, self-given or otherwise. Not Mr Anton “I claim no authority” Long; not his writings; not his diverse exeatic life; not his ‘esoteric philosophy’ that, presenced by others, is the O9A. Not what some O9A Adept – someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept – says or writes. Not what some O9A ‘outer-representative’ – self-described, or otherwise – has said or written {5}.

For as Anton Long wrote, way back in 1991, everything ONA “can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves.” {6}

To enable others to so discover, experience, and attain knowledge and experience for themselves, the O9A has always made all its works freely available, showing a particular – and an anarchic – disdain for the principles of ‘copyright’ and ‘intellectual property’. For,

“Such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view – there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is ‘right’ or ‘true teachings’ – simply because individuality is the foundation of the ONA way [...] This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is ‘ethical/just’ from their own experience.” {2}

LEARNING AND CULTURE

Given the foregoing, it should be obvious that the O9A does not – as a collective, as an ‘order’, or otherwise – claim any particular authority. It is only one esoteric philosophy among others; albeit a distinctive, a sinister, an amoral, an adversarial one; and one open to and founded on the principle of change, adaptation, and development, by others.

As mentioned in the text *The Discovery and Knowing of Satan*,

“Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos – the experience and the learning – of our members.”

For the O9A, as it now is and as it has been during the past four decades, is the accumulated occult pathei-mathos of Anton Long and of those whose ancient pagan,

hermetic {7}, and satanic, traditions (Camlad, Noctulians, Temple of the Sun) he inherited and/or personally studied and learned from {8}. A pathei-mathos, a study, and a learning, melded by Long himself into what is now known, among the occult cognoscenti and by certain academics, as both *the esoteric philosophy of Anton Long* and as *the sinister tradition*.

But, and importantly, it is this esoteric philosophy, this tradition, that now and in the future will be added to, and should be added to, and developed, by the pathei-mathos of those individuals who have followed it or been inspired by or used the three ways of individual change and individual evolution that this particular philosophy/tradition represents: the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

Thus,

“One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge – *kunnleik* – and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning – practical, scholarly, esoteric – and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and ‘the heavens’. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one’s self, one’s character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise – that is, being akin to an ancestral, communal, pathei-mathos – the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence – the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective – remains.” {9}

As an accumulated and accumulating esoteric pathei-mathos, the Order of Nine Angles is a new and an esoteric culture and one which manifests, which aids, not only the esoteric, the interior, the alchemical, evolution of individuals but also, because of and via its Logos of Kindred-Honour {10}, aids and indeed presences certain ways of living.

These ways of living are those where the Logos of Kindred-Honour is the only law and where the authority of individual judgement, and the necessity of individuals learning via pathei-mathos both esoteric and exoteric, are the norm, the standard.

A SINISTER ANARCHIC VISION

The Order of Nine Angles – with its ancestral, communal, slowly accumulating pathei-mathos; with its Logos of Kindred-Honour; with its emphasis on the authority, the

primacy, of individual authority and individual judgement – is both profoundly sinister and profoundly anarchic.

Profoundly sinister in that its aim, through those following or inspired by its esoteric-philosophy/sinister-tradition, is to ‘presence the dark’ and change individuals in particular sinisterly-numinous ways {11}. Profoundly anarchic in (i) that its Logos of Kindred-Honour, and its emphasis on the authority of the individual and of the individual judgement that pathei-mathos provides, replace the laws and the authority of the State; and (ii) that it encourages a return to the more pagan way of tribal and/or kindred communities over and above the impersonal ways of living of the modern State; and (iii) that it encourages individuals, via their own pathei-mathos, to develop, extend, refine, adapt, change, transform, and eventually, transcend, everything ONA, that is, what Anton Long himself has expounded and learned; and (iv) that it champions the open and free publication and distribution of esoteric information, of knowledge, and of the pathei-mathos of individuals; and (v) that it champions a re-discovery and re-presencing of the balancing, and pagan, muliebral qualities and abilities that the patriarchal, masculous, ethos of the present and the past have suppressed {12}.

This profoundly sinister and profoundly anarchic vision of Anton Long has been consistently at the heart of the ONA since its inception, manifest in some of the early public effusions of Anton Long in terms of anarchy, and the importance of personal honour, empathy, and pathei mathos (learning from practical experience).

Thus, in respect of anarchy, in a letter to Aquino dated 7th September 1990 ev, Anton Long directly and openly stated that “we [the Order of Nine Angles] uphold anarchism.” Thus, in respect of personal honour, in that same letter he stated that an “essential personal quality is honour born from the quest for self-excellence and self-understanding.” Thus, in respect of the muliebral ability of empathy, he wrote, in a 1970s text concerning the Nine Angles Rite (a text published in Sennitt’s *Nox* zine in the 1980s) that “such [esoteric] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself.”

Thus the emphasis, from the 1980s *Black Book of Satan*, through to *Naos*, and evident in most of the *Satanic Letters*, on self-development, self-discovery, on learning from practical experience and from one’s mistakes, on “each individual develop[ing] their own unique perspective and insight,” and on expecting his own works and effusions “to become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten.”

Thus the Order of Nine Angles represents a grand (an aeonic), esoteric, and original, sinister vision with a decades-long inner consistency. A vision, a culture – with its esoteric individualism and its freedom from dogma and sycophancy – that is especially relevant today and which, over the past few years, has become increasingly influential, albeit that many of those so influenced are either unaware of who and what they have been influenced by, or are unwilling to credit Anton Long/O9A.

R. Parker

{1} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011

{2} *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992

{3} This particular quotation from one of *The Satanic Letters* is interesting for another reason: the sly, mischievous, O9A (that is, Anton Long) early tactic of occasionally misspelling certain words (in this instance subservience) in order to try and (a) provoke the reader(s) into either making and propagating certain assumptions regarding the author and/or the O9A, or (b) provoke an instinctive immediate and judgemental reaction. This tactic is hinted at in one of *The Satanic Letters*, and – decades on – explicitly explained, as for example in the 2009 text *Defending The ONA*:

“In the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever.”

To his credit, Aquino either saw through the ruse, or dismissed the mis-spelling as a typo.

{4} See, for example, Anton Long, *Pathei-Mathos and The Initiatory Occult Quest*. e-text, 2011. This text is included in the pdf compilation *Empathy, Pathei-Mathos, and The Aeon Perspective*.

{5} In regard to the ‘outer representative’, as of the beginning of phase three (c. 2011-2012) of the century long O9A sinister strategy to disrupt the existing order, recruit a small number of suitable people (for the inner ONA), and aid the emergence of a new aeon based on the law of kindred honour, this particular causal form no longer serves a purpose. Which purpose was for a particular individual to maintain a temporary ‘external, causal, O9A presence’ via the dissemination of O9A MSS and the propagation of ONA theory and praxis. In effect, to aid the embedding of the ONA mythos in the collective psyche of the peoples of the West. Since this has most certainly been achieved – as witness, for instance, (i) the appearance of the Order of Nine Angles as the evil protagonists in several best-selling novels by mainstream writers such as Stephen Leather and Conrad Jones, and (ii) the mention of the O9A in mainstream books dealing with satanism and the occult – then that particular causal form is no longer required. Indeed, to continue it would be detrimental to the ‘open source’ and the collective way that the ONA mythos and ONA theory and praxis now needs to be (to paraphrase what AL wrote in his letter to Aquino dated 20th October 1990 ev) disseminated, developed, adapted, changed, extended, and transformed.

The three phases of the current decade, and past decades, are mentioned in texts such as the 119yf one *Toward The Dark Formless Acausal*. They are described in detail in the 122yf, and omega9alpha, document *Geneseos Caput Tertium* from which this is a quotation:

“The first and second phases were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh. These related directly to our heretical tradition – as in yf and thus the causal form of NS – and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine.”

{6} *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

{7} See the 2013 pdf compilation *Hermetic Origins of The Order of Nine Angles*.

{8} A lot of the ancestral pathei-mathos Anton Long inherited he expressed in the five fictional stories that form the *Deofel Quintet*.

For instance, both *The Giving* and *Breaking The Silence Down* express something of the ancient Rounwytha tradition. The Falcifer story expresses elements of the *Temple of the Sun* tradition; while *The Greyling Owl* relates some aspects of the Fenland/Cantabrigian Noctulian tradition. In the novel *The Temple of Satan* all three traditions make an appearance.

{9} R. Parker. *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text, 2013

{10} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen

{11} Regarding the sinisterly-numinous, see R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{12} The muliebral qualities are manifest not only in the mythos of the female Baphomet, in the Rounwytha tradition and in the many Sapphic ONA nexions, but also in the esoteric empathy that Insight Roles, the Rite of Internal Adept, and the years-long ‘numinous’ preparations for the Rite of The Abyss, cultivate and develop. They are also manifest in the Logos of Kindred-Honour, which applies equally to all who are O9A irrespective of gender and personal sexual preference.

Regarding the preparations for the Abyss, see *Enantiodromia – The Sinister Abyssal Nexion*. Regarding empathy, see, for example, the pdf compilation *Empathy, Patheismathos, and The Aeonic Perspective*.

RETURN

There are no songs
To sing a sea
That fed a sickened heart
No colours to awaken
The awe that held a ragged soul
The rocks will remain
Where my wisdom stayed
Where life moves between fire and hail
And will live still a truth
I cannot see between noise and loss.

Even then
I struggled to listen
The message of the sea could not free
One life still lost in fetish
Of Art.
Even then
I left clothed in pettiness
Waiting for meaning
But the sea
Could not break the hold of starvation.

I sought to possess the numinous
But there is nothing of mine to bring forth
When the Earth is all that yields.
Once bewitched by clouds
Yet I was never lost
Still Her memory
In my heart does not recall
But only the question:
When will I become what I cannot possess?

As I write
I cannot hear the sea

PRISONS

- AN EXCERPT

Prisons are barbaric. I should know, having spent some time in a few of them. They are barbaric because they confine and restrain - because this confinement tries to break you down and takes away two important things: self-respect and women (or men in a woman's prison). You are forced to obey, and even when taken outside (e.g. to a Court) you are manacled. So, you hide your respect away - where it distorts and becomes disrespect and hatred; or else, you are broken by the system and the regimee and become a kind of cipher. All prisons are really only the final instruments of State power - obey our laws or you will be imprisoned and we will break you, we will have your respect for our laws and Institutions and functionaries. They exist to make you obedient - or to try and do so, with consequences for "society" if and when you do finally get out: for you then more often than not want revenge.

Some laws are necessary - and their breaking should be punished. But prison is not the answer, except for a very small number (and that number is very, small - in Britain, say, sufficient only to fill one prison) like. e.g. multiple murderers.

Alternatives should exist - and I am not talking about soft options either. I mean convicted felons should be given a chance - to show if they have any positive qualities. If there was a war on (and there always should be, somewhere.) they could be given the chance to enlist and fight. If there was some remote place which needed workers for some construction project, they should be given the choice to go there. (This idea would be useful once colonies on the Moon and the planets become possible.) Or perhaps some challenge could be devised like the good one the Romans had; Gladatorial contests, the winner winning freedom, Faced with, say, a five year prison sentence and, say, spending six months working under hard conditions on somewhere like the Moon, I know which I would choose. Means could be found to make the options 'human' - to treat those who do choose an option like others are treated: I am not talking about 'Penal Battaltions' or cheap slave type labour, but of convicts working alongside others, given a chance. If they mess it up - they can go to a Penal institution.

We seem stuck in a rut as far a penal reform goes. No one dares to venture - or fight to form real alternatives. All there is today are the softie options created by intellectualised do-gooding types who because they themselves are soft want everyone and everything to be soft. They want to believe in silly ideas like everyone has some good in them, without realizing that 'good' often has to be created in people by force of circumstances, by life-or-death choices. In brief, a lot of people have to be civilised: they are not born so. Prison does not civilise - but meaningful options might. Bravery in war has been-and should be again-one option, one civilising force.

What makes all this worse is that the world is becoming smaller, more institutional like, more conformist. There are fewer places to hide, to escape to, few outlaw lands or territories where you can be free - escape from the 'law' and its agencies. All this technology and all the huge and monstrous States and super-States (like the 'European Community', the USA or the USSR) make the possibility of escape, of refuge, even of exile -

for those who want or need to escape - more and more difficult. I have a horrible suspicion this is meant to be so; that a vast, Earth-wide prison type society is being formed wherein the individual will be for all intents and purposes insignificant, and where State laws will be accepted and State penal institutions for those few yet to conform. That such a society would use notions like Justice, Freedom and Democracy (or rather would use these words as a hypnotist uses words or a propagandist slogans) for what is basically a dreadful tyranny makes it all the more terrible. As does the reality that most do not seem to care.



DIABOLUS

Once as always
Tides
The loneliness of unity
Will call us forth
From behind the Earth.
Life listened
But in sleep
Until
I met us all again
Through your eyes
And my animal flesh

I met us all again
Where the Earth is
No longer Earth
And would know that expression again
When the stars were my eyes
And my heart
Had no name

Eternity is Nameless
Where the stars
Are not stars.
Wake again, cold space
And I will seek
Creation

And seek again
Through your eyes
And my animal flesh

THE SINISTERLY–NUMINOUS O9A

The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution – that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon – may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire *arête* and wisdom, and all three are practical and individual, involving as they do the individual *pathei-mathos* (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual to develop a perception, an understanding, a knowledge – acquired from a personal experience – beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process.

As befits the individualistic, the anarchic {1}, the non-dogmatic, and the experiential, approach of the O9A, an individual is free, and encouraged, to choose which way to follow and/or experiment with; just as they can combine aspects of one way with another if such a combination or combinations work for them. For they all lead to, or can lead to, the same goal, and, as the O9A have stated many times, "what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal *weltanschauung*: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality."

However, given that the most structured, and instructional, of these three ways is the Seven Fold Way of traditional nexions, we shall concentrate here on that approach in order to reveal, and to appreciate, the sinisterly-numinous nature – the essence – of the O9A.

THE SEVEN FOLD WAY

The Seven Fold Way (aka The Seven Fold Sinister Way) provides an *anados* {2} of seven stages/grades each of which is linked to well-documented and specific tasks, and which Seven Fold Way has associated with it various Dark Arts (such as The Star Game) by which the required esoteric skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. The Seven Fold Way also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since – to paraphrase the beginning of the O9A text *Naos* – fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden ‘essence’ – of ‘things’ and of individuals (including ourselves) – that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For,

“The whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the ‘world’ of the unconscious mind of the sorcerer/sorceress, and the ‘worlds’ (the realms) of Nature, ‘the heavens’ (the cosmos) and the supernatural, with their seven fold way – the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss – being regarded as a practical guide to attaining knowledge of all these worlds [...] This archetypal map of ourselves, our psyche, and of Nature, the supernatural, and the cosmos, is also re-presented in The Star Game.” Quintessential O9A

In its initial stages – that is, up to and including the early years of an Internal Adept – this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly ‘sinister’. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly ‘numinous’.

Of the much misunderstood concept of numinous, Myatt interestingly – and relevant to the Seven Fold Way – writes {3} that,

{Begin quote}

Correctly understood, numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of *ἅγιος* which could be understood in a good (light) way as ‘sacred’, revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in the sense of their retributive or (more often) their balancing power/powers and thus giving rise to mortal ‘awe’ since such a restoration of the natural balance often involved or required the death (and sometimes the ‘sacrifice’) of mortals. It is the numinous – in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance – which is evident in much of Greek tragedy, from the *Agamemnon* of Aeschylus (and the *Orestia* in general) to the *Antigone* and the *Oedipus Tyrannus* of Sophocles.

The two apparent aspects of the numinous are wonderfully expressed by Rilke:

Wer, wenn ich schrie, hörte mich denn aus der Engel
Ordnungen? und gesetzt selbst, es nähme
einer mich plötzlich ans Herz: ich verginge von seinem
stärkeren Dasein. Denn das Schöne ist nichts
als des Schrecklichen Anfang, den wir noch grade ertragen,
und wir bewundern es so, weil es gelassen verschmäh,
uns zu zerstören. Ein jeder Engel ist schrecklich.

Who, were I to sigh aloud, of those angelic beings might hear me?
And even if one of them deigned to take me to his heart I would dissolve
Into his very existence.
For beauty is nothing if not the genesis of that numen
Which we can only just survive
And which we so admire because it can so calmly disdain to betake us.
Every angel is numinous

wenn ich schrie. ‘Were I to sigh aloud’ is far more poetically expressive, and more in tune with the metaphysical tone of the poem and the stress on *schrie*, than the simple, bland, ‘if I cried out’. A sighing aloud – not a shout or a scream – of the sometimes involuntary kind sometimes experienced by those engaged in contemplative prayer or in deep, personal, metaphysical musings.

der Engel Ordnungen. The poetic emphasis is on *Engel*, and the usual translation here of ‘orders’ – or something equally abstract and harsh (such as hierarchies) – does not in my view express the poetic beauty (and the almost supernatural sense of strangeness) of the original; hence my suggestion ‘angelic beings’ – of such a species of beings, so different from we mortals, who by virtue of their numinosity have the ability to both awe us and overpower us.

{End quote}

Thus the ‘numinous’, correctly understood, has of itself two (seemingly, to some, contradictory) aspects, just as the ‘sinister’ itself has two (seemingly, to some, contradictory) aspects or modes of apprehension; a duality of aspects within each particular ‘form’ that myths, legends, art, literature, and sometimes religions, have often ventured to express or tried to explain.

In The Rite Of The Abyss of the O9A’s Seven Fold Way {4} the two apparent opposites, of sinister and numinous, are melded together and then transcended, with the underlying unity – the essence – beyond such forms/ideations having been discovered. There is, thus, as I mentioned in a previous article, a personal, a direct, knowledge of “the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum.” {5}

In effect, this a deeper, more profound, more dangerous, type of the interior, the alchemical, ‘coagulation’ that the Rite of External Adept aims to create, and it is no coincidence that the first part of the Seven Fold Way – the way to Adeptship – is termed, in *Naos*, ‘physis magick’. For, as mentioned in the Pymander tractate of the Corpus Hermeticism, the aim is to “seek to learn what is real, to apprehend the physis [*φύσις*] of beings” {6}.

THE ABYSS AND BEYOND

It would be a mistake, albeit an understandable one, to suggest or to believe that in some manner, for the Master/Lady Master/Mistress of Earth – those who have successfully emerged from The Abyss – the Left Hand Path (the sinister) has given way to the Right Hand Path (the numinous). Instead,

“The Grade Ritual [of The Abyss] is an enantiodromia – that is, a type of

confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated: “The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.” What has been separated – into apparent opposites – is the sinister and the numinous.” {7}

That is, that both the LHP (‘the sinister’) and the RHP (‘the numinous’) are themselves causal abstractions – ideations – which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself.

As Anton Long wrote, in respect of his own experience,

“In the context of beyond The Abyss, such designations [LHP/RHP] based on such a dichotomy become, and are, irrelevant because without sense and meaning.” {8}

It would also be a mistake to consider that there is an ‘archetypal’ Master or Lady Master. For, as with the Internal Adept, there are as many ‘types’ as there are individuals with the experience, nature, the character – the physis – to attain that particular occult Grade. Thus, just as the Grade Ritual of Internal Adept makes the individual aware of – or intimates things concerning – their personal Destiny, so does The Rite of The Abyss provide the Master/Lady Master with an understanding, sans denotatum, of wyrd and of the Aeonic sorcery necessary for their particular aeonic presencing, and which sorcery may (or may not) involve the use of particular causal forms, and may (or may not) involve them with assuming some rôle, public (exoteric) or covert (esoteric), and which role may be (or may not be, usually is not) connected with the occult howsoever described or denoted (esoterically or exoterically).

Far beyond the Master/Lady Master – in terms of earth-measured years – is The Magus who formulates and who declaims a new Logos and who therefore brings forth “another perceiviation; that is, another way of perceiving and understanding Reality, and which perceiviation thus brings-into-being, or can bring into being, new ways of living and a new type of society, and thence a New Aeon.” {9}

For the O9A, this new Logos, as mentioned elsewhere {9}, is The Law of Kindred Honour, and which law has the potential to manifest not only a new type of individual but also new ways of living independent of the now ubiquitous modern State. And it is The Law of Kindred Honour which manifests, and which explains – without words or dogma – what has been, for convenience, termed ‘the sinisterly-numinous’ (the living and life-affirming unity beyond the illusion of causal opposites) and which thus expresses the exeatic nature of that presencing described by the appellation The Order of Nine Angles.

R. Parker

December 2013 ev

Notes

{1} Given that the O9A is and has been much misunderstood in respect of its adversarial and sinister use of certain political, and religious, causal forms, it is worth repeating that it has always championed anarchism; qv. the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*.

A useful, working, definition of anarchy (a definition supported by the O9A) is “that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation”.

It is no coincidence that the O9A’s ‘code of kindred honour’ is thus profoundly anarchic in that it champions the law of personal honour over and above the abstract impersonal laws of The State.

{2} R. Parker. The Septenary Anados, and Life After Death, In *The Esoteric Philosophy of The Order of Nine Angles*. 2013

{3} The quotation is from Myatt’s commentary on section 5 of the Pymander tractate of the Corpus Hermeticism. David Myatt, *Mercurii Trismegisti Pymander de potestate et sapientia dei. A Translation and Commentary*. 2013. ISBN 978-1491249543.

The translation of, and notes on, the poem by Rilke are by Myatt.

{4} The Rite is given in full in Anton Long, *Enantiodromia: The Sinister Abyssal Nexion* (pdf). Second edition, 2013.

{5} R. Parker, Anados. Op.cit.

{6} Mercurii Trismegisti Pymander, 3. Translated by Myatt, op. cit.

{7} Anton Long. *Enantiodromia*. Op. cit.

{8} Anton Long. *Lapis Philosophicus*. 2011

{9} R. Parker. The Adversarial Praxis and Logos of The Order of Nine Angles. 2013

MONUMENTS

Cradled in rock
Thoughts are returned
To monuments, never sleeping
Beneath the quartz slope
Where hands once tore
To fashion, for us, a question

But we do not need to seek signs:
The Earth is scarred by monuments
They grew like trees, rooted in minds
But Life has moved on since
Now my own hands cease to tear
From Earth an answer

What will I be then
For future eyes?
A circle of musick, a stone to stand
Before each traveller,
Its message unchanging?

I will be a declaration
Only as a tree declares itself;
For the secret was already unlocked
When the Earth
Still bathed in fire

OUR NOBLE KAMPF

“Test always your strength, for therein lies success.” – 2nd Satanic Point, BBS, ONA

The essence of “strength” can be summed up in the word “Unshakable.” An unshakable Pillar or Oak Tree compared to a flexible or bendable sapling is strong in character. The use of such imagery as an exemplar of what strength is may be misleading to some. Actual strength also incorporates adaptability – durability – endurance. It does not imply an inflexible nature of resistance. If that Oak Tree does not learn to adapt to a strong wind, and bend with it, it will break. When this wind stops, that same Oak Tree returns to its original position. In its ability to adapt, and return to its original nature, there is unshakable endurance... such, is the essence of Strength.

This thing we call Strength is a triune entity. There is the Mental, the Emotional, and Physical Strength. The sum of which make a single person. What we Think gives rise to what we Feel. What we Feel influences what we Do, how we Act; and those actions in turn materializes causally as that which we experience – the End Results of our actions. In this light, we are only as Strong as our weakest link. If one of these three aspects of Strength is weak, the chain is broken. No matter how physically powerful you are, under the right conditions of mental and emotional torture, you will break.

Just as a body builder must exercise and push the limits of his physical force to build physical strength. So also can mental and emotional strength be exercised – its limits pushed – to produce an unequivocal mind, well regulated emotions, and a fiercely burning passion. Thus, what tests our endurance and the very limits of our strength, ultimately makes us stronger in the end. Fear is the only limit, to how far a man can go. No matter how muscular and athletic you are, and how refined your mind is... if you have a fear of heights and were asked to jump the roof of one building to the next, you will incapacitate yourself. Thus, it must be understood that Fear is Man’s Great Enemy, which limits his progression and strength.

Fear alone has limited us and enslaved us as a people. Fear of the unknown... Fear of hell fire and damnation enslaved our people for 2000 years under the Magian Mythos of the Nazarene. Because we were mentally weak to over come such beliefs. Fear of kings alone subjugated us under tyrannical monarchs. Because we were too weak to overcome that emotion and idea. Fear of the unknown... of not knowing how to pay our bills, make our own money, makes us slaves to corporations. Fear of the State alone... and its illusory power over us... is what limits our people from materializing our human potential, and the full potential of our human civilization.

Fear – or lack of it – is the essential factor which separates us and our Kind, from Homo Hubris. It is Homo Hubris... gripped with Fear like perpetually paranoid meerkats... that remain stagnant and obedient. It was Homo Hubris and his Fear of hell and God, that gave power to the Church during the dark ages. It was Homo Hubris and his Fear of monarchs, that empowered the tyranny of feudal states and serfdom. It is their Fear of these distant... abstract States... that empowers these Nations... Nations which not only dulls and jades

our very Humanness, but is also destroying our very species and the earth.

Thus, from time to time, Mother Nature Herself... in Her Natural Primal Wisdom... places us in situations and events far out of our comfort zone, to force us to face our fears. To face violence, storms, heartbreak, loneliness, tyranny, oppression, poverty, famine, hatred, genocide, et cetera. Such tests of Nature breaks the weak... and those who endure – facing such fear – surmount what they once were, and becomes a new person... one more wiser, insightful, stronger. It is through such Ordeals, Struggle, Trials, Tests, Tribulations – such Ennobling Kamps – that we become more than human... a Fearless Noble Breed of Man.

This Order of Nine Angles to us is then like a Boot Camp which... like Nature... teaches us to face our fears and push our limits Beyond... thus Ennobling us in mind, heart, and body. The Initiate of the ONA (and our Disciples) must understand that Evolution is a Self Imposed Initiative. Only in a given species' struggle to endure, and adapt to what Nature forces onto it, does a species change over causal time into new creatures. The struggle of the first fish to walk on land to survive over causal time became amphibians and reptiles. The struggle of the first ape to walk up right to compete with other apes, in time, became us. Evolution is Willed and striven for. It does not happen “naturally.” Insects and microbes that attack plants don't just “naturally” become resistant to pesticides. It is the Will to endure and struggle to survive that initiates change and evolution.

If we understand this as insightful Initiates... we will understand the value in testing our own strengths in the arena of Life. The Ordeals of the ONA's Grade Rituals and their respective Tests are only the beginning. The Sinister Way is a Way of Life, and that Way of living is one of constant self initiated struggle to go beyond what fears and limitations we have, or what has been imposed upon us by an outside force. This is not to suggest an aimless struggle for the sake of strength itself. It is a purposeful Kampf, such as the endurance test a swimmer would put himself or herself thru to swim across the English Channel, to fulfill an objective... a willed outcome. In doing so, not only do we grow in strength, but there is a growing toward a distinct destination as well. Thus are there the many edicts of the Order which urges each Initiate to test its limits, embrace current Heresy, face danger, Act, and Disrupt.

MENTAL STRENGTH

The practice of training a Strong Mind begins with Doubt. The weaker the doubt, the weaker the realization. The greater the doubt, the greater the realization. In doubting, even our very own existence and the nature of reality, do we begin the process of self enlightenment. It must be understood that if we do not enlighten ourselves, that someone else has. Such a mind which is incapable of thinking for itself, and doubting what other say or teach, is weak.

Experience is the second step to cultivating a Strong Mind. It is thru our direct living of life via direct immersion, that we each collect experiences. From these experiences we collect, the contemplative mind grows the more wiser and insightful.

Questioning is the third step to cultivating a strong mind. Such questions that arises from Doubt, and questioning our experiences we have collected. What is that which Doubts? What is that which experiences? What is that which is being experienced. Where is the Observer which is experiencing? Am I experiencing the experience or is my body? Am I that which Doubts, or is it my brain which doubts? If I perform an action, does it produce a reaction? If I desire a certain result, what must I do now to manifest it?

Contemplation is the final step to cultivation of a Strong Mind. Contemplation of our doubts, experiences, and questions thru concentrating our mindful awareness in quiet meditation and internal dialogue with oneself. To answer our own questions with our own insights we have gained from our experiences, with intuition, with a struggle to apprehend the essence of things to gain a genuine understanding of such things.

With the Outer Forms and exoterica of the ONA set aside, these Four Principles are the foundation and essence of the Seventh Way and its Methodology. Thus, there are no leaders or authorities in the Seventh Way to teach or dictate. There is only this fundamental essence and your own striving... your own doubting... your own experiencing... your own questioning... and your own contemplations. There is only your own tests and trials... your own becoming.

EMOTIONAL STRENGTH

If the body were a horse cart, the emotions would be the horses. An individual with no control of his emotions, has no true control over his actions, for it is the emotions that governs what we do and how we behave. Thus it can be simply understood that if the Initiate learns to be Master of her/his own emotions, that she/he will be Master of his/her own Life. If you do not learn to control your own emotions, you are only reacting emotionally due to an outside stimuli. Thus outside forces and other people in essence controls your actions and behavior.

Emotional Strength begins with Detachment. This is not a permanent detachment. Your emotional detachment to temporal things and stimuli is practiced and held only until you have learned to hold your emotional state no matter what the situation.

The second step is Willed Evocation. By this we mean to say that the Initiate trains itself to evoke a desired emotion. Understanding that what we think and imagine influences our emotions, it won't be hard for the initiate to learn to begin to evoke desired feelings. The feeling of burning passion and determination is crucial to success in life in whatever arena. Determination here means the unshakable Will and desire to complete an objective, or manifest a goal, without change of heart or mind no matter what situation or obstacles one may encounter.

Thru control and regulations of emotions the Initiate learns to wyrdfully manifest a desired objective by controlling the very source of action. Control and regulation of the emotions is the fundamental force and fuel of the Methodology of the ONA, without which, your actions are empty motions.

PHYSICAL STRENGTH

The Methodology itself is not only the means by which we accomplish our goals; but it is the method by which we initiate self change within ourselves via action, the facing of our fears, leaving the confines of our comfort zone; utilizing our Sinister Dialect, Strategy, Insight Roles, or a modern Heresy to push our own limits. The Methodology in action puts us in the position of pushing our limits, forces us to take risks, and perform Sinister deeds, which is not only our work, but our personal means to progressing ourselves, thru our own acts and merits.

SINISTER KAMPF

Such practical tests of our mental, emotional, and physical strength, when cultivated and Lived engineers gradually over time a new human being, one that is more refined and Noble than the common breed. A Noble Breed that does not Fear, but is Feared. Not by what has been written or spoken, but by what our deeds and Sinister Cloaking manifests – what we are capable of.

In the long process of surmounting ourselves by placing ourselves into ennobling struggles, and ordeals... in testing the limits of our strength and pushing further to reach for the unreachable... is there an internal alchemy. From this Triumph of Will – the Will to Become... do we genuinely transmute inside progressively, where we become individuals who are genuinely Master of our own Life and Fate... and Master of the lives and fate of others. Only in this way... via a Natural Progression, can we gradually and permanently evolve our human civilization toward its highest potential.

Caligula

∴

S N O W

Snow, hill-whitening, while a cool sun journeys
Slowly
Beyond the cloud
That touches the Mynd in a slow dance
Of beauty.

There is a moment, of youthful hope:
A Thrush to descend down to pick
The storm-red berries from a grey-green tree
Of holly
Stout, strong, from more than ten-score sun-warmed
Summers.

It is the twilight time, of life:
There is no music, no painting, no books in preparation
For this
As if the labours of those who artfully laboured
Went unremarked, misunderstood
Thousand year upon thousand year:
Few seeds sown, as berries sow new life.

Yet I heard them call out, once, often, in a dreamful youth
When hilltop viewing at night beneath
A night of stars
Knowing no difference because I had yet to learn
As adults learn
To constrict the flow of Thought:
One individual, striving, among so many
With so many needs
To feed the flow of life.

But there is a learning here
As a breeze, gusting cold, moves cloud
To free the blue-beauty which is our home planet's sky:

All things, if in their treasured smallness, bring a remembering
Of the empathy which is our own evolution
Of life.

A R T

He drew a symbol
To make his mark
But he did not exist
Only the storms he once painted
That would return

He was glad
When the symbol was carried
It was his Legacy, emblazoned
But he was the same

As those who carried
As the one who spoke before the crowd;
They had drawn the symbol
He did not exist

To justify his mark
The artist looked back
To those before him
But saw only the storms
Returning

The same storm
Behind each eye
Speaks no revelation
Of Self and Isolation:
The banner was one Life
Carried by their Desire

You drew the symbol
I am you who now addresses the crowd
There is no Art to make a mark
The choice is one of Life
It is only the storm
That returns



Airson Gleidhadh An Diomhaireachd

THE SEPTENARY ANADOS

One of the most outré (and neglected) aspects of the esoteric philosophy that the Order of Nine Angles (O9A) represents and presences {1} is that the last stage, the goal, of their hermetic initiatory Seven Fold Way {2}, the stage of Immortal, cannot be attained by a living human being. This means and implies that, in accordance with their ancient hermetic tradition, the O9A postulate, accept, and promulgate, a belief in a life – an existence – beyond our mortal death, most probably in that realm which the O9A term the acausal {3}. That is, when the initiate finally completes their anados – their journey or quest up through the seven spheres of the Tree of Wyrð – then, according to the ancient wisdom of the Pymander tractate of the Corpus Hermeticum,

“They become united with theos. For to so become of theos is the noble goal of those who seek to acquire knowledge [...] You who are earth-bound, why do you embrace death when you have the means to partake of immortality?” {4}

Here, if one reads ‘the acausal’ instead of ‘theos’, then the link between the O9A and ancient hermeticism is clear, although given the general perception of the O9A as an amoral, heretical, satanic secret society and/or as representing a distinct Left Hand Path (LHP) tradition in the milieu of modern occultism {5}, this O9A belief in some sort of an acausal (immortal) existence is distinctly at odds with the consensus that modern satanism in particular and the LHP Western tradition in general are only concerned with carnality, self-indulgence, and a rather egoistic self-development/self-realization, in this life, and distinctly disdain and disavow any such belief in such an after-life.

This apparent contradiction, however, is the result of mistakenly considering the O9A as part of, and/or indebted to, the qabalistic-based Western occultism invented and promulgated by the Hermetic Order of The Golden Dawn, Blavatsky, Crowley, et al, and which Western occultism formed the basis of the Temple of Set and was used by Anton LaVey to cloak and to dress-up, in occult robes, his Ayan Rand influenced doctrine of carnality and egoism.

For the O9A belong to a different, much older and non-qabalistic tradition, drawing on Hellenic, Indic, Persian, Arabic – and indigenous European pagan – sources {6}. A tradition especially evident in the anados that is their Seven Fold Way.

THE ANADOS

As Myatt explains:

“The word [anados/ἀνοδος] has specific meanings in ancient Greek ‘mystery cults’ and in Hellenic ‘mysticism’, one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress/journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey – the ‘way up’ – is described as the one between the living and the dead (the next life) or as one

from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth.” {7}

Furthermore, as he makes clear in reference to the Pymander tractate of the Corpus Hermeticum:

“According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis – the being, nature, character, of beings – their essence beyond the form/appearance their being is or assumes or is perceived as – re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres.” {8}

The initiatory Seven Fold Way of the O9A, therefore, is a modern anados set forth by Anton Long and based on, or inspired by, various ancient traditions. A means whereby an individual can journey through the seven spheres to thus, via their quest for gnosis, “learn what is real, to apprehend the physis of beings” {9} and thence ‘become immortal’; that is, reach the stage beyond Grand Master/Grand Mistress/Magus.

Such an achievement, as Myatt explains,

“does not mean ‘made divine/god’, or ‘achieve divinity’ or ‘become god/a god’, or deification, but rather, having become immortal, to be (re)united with theos and thus, by such a ‘becoming’, re-present (become-of) in that new (acausal) existence the numinosity of theos, and which return and re-presentation is the real aim of our mortal lives and the function of λόγος, and of the λόγοι.” {8}

However, and most importantly, this modern anados manifest in the esoteric philosophy of Anton Long differs substantially and radically from that described in the Corpus Hermeticism, differs substantially and radically from that described in later gnostic and alchemical texts, and differs substantially and radically from that described in the modern occultism deriving from the Hermetic Order of The Golden Dawn, Crowley, et al. For the achievement of wisdom and immortality requires, according to the O9A, not only a practical – an experiential – decades-long approach, and thus a continual patheimathos {10}, but also a personal experiencing of both the sinister and the numinous so that there is a personal, a direct, knowledge of

“the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum.” {11}

This personal experiential approach – with its insistence on the necessity of practical years-long experience of both the sinister and the numinous – is unique among modern occult groups, and is manifest in the O9A’s Insight Roles, many of which are amoral

and/or heretical and/or dangerous; manifest in the occult workings given in *Naos*; manifest in the difficult, testing, physical challenges of the Seven Fold Way; manifest in ordeals such as the Grade Ritual of Internal Adept where the candidate is expected to live in seclusion, in a wilderness area, for at least three months; and manifest in the preparation for the Rite of The Abyss where the candidate, for a period of several years, is expected to live a particular way of life {12}.

Little wonder, then, that most of those associated with the Order of Nine Angles regard the esoteric philosophy of Anton Long (the basis of the O9A) as elitist, and the O9A itself as a modern presencing of *arête*.

THE ACAUSAL

Given that the exeatic anados of the O9A is a quest for experience and wisdom which, it is claimed, can lead to immortality, it is pertinent to enquire as to what this immortality means in the context of the ontology that Anton Long posits in his esoteric philosophy.

This O9A ontology is quite distinct from that of conventional religions, which assume a powerful (and named) deity or deities (or spirits), who and which can interfere in the lives of mortals and in some way reward or punish them, or at least bring good fortune or misfortune. It quite distinct from gnostic or mystical traditions which make a distinction between an imperfect (or lower) world/state and a perfect (or higher) one; and also quite distinct from the modern occult belief in ‘objective’ and ‘subjective’ consciousness/realities, which – essentially – is a restatement, sans God/deities, of the human-manufactured ideated opposites implicit in gnosticism and mysticism.

In contrast, the ontology of the O9A is of physical things; of different types of energy. The causal energy familiar from scientific studies into electromagnetism, gravity, and nuclear processes; and the ‘acausal’ energy familiar to us in the biological why and the how of living things being different from non-living things, and also familiar to us in our psyche, especially in ‘archetypes’ and which archetypes are expressive of the reality of we humans having, via evolution, the advantage of reason, of a developed consciousness.

This ‘acausal’ energy is posited to have an a-causal origin, with living things – including ourselves – being nexions; that is, of presencing (or having access to) such acausal energy. What differentiates us from all the other living beings we know, is that we have (or seem to have) the ability to consciously be aware of this ‘acausal’ energy and to access it, understand it (currently in a limited way) and increase it.

“Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal.” {13}

Thus, while it is convenient to speculate about, and (to aid our understanding) to posit, a causal ‘universe’ and an acausal ‘universe’, the reality is of beings having less or more acausal energy, for the essence of the a-causal is that it is not-causal and thus not-mortal; that a-causal energy is a presencing of what is im-mortal. In effect, the sorcery implicit in –

which is – the Seven Fold Way is a means to find and to use Lapis Philosophicus, the jewel of the alchemist; that is, a means to access more acausal energy, and which presencing of more acausal energy transcends us, or can transcend us, into a new type, a new species, of being.

As to what or who this being is, or where or how it or they dwell or dwells, there are no definitive answers for those ‘who do not know’. There is only speculation, and ideations born of causal assumptions. For it is, the O9A insists, only by a self-striving, and a self-discovery – by a personal experiencing – that the individual discovers and knows: sans denotatum, sans ideations, sans words.

As Anton Long wrote in the 1980s in respect of the transient causal-form termed satanism:

“The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence – they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearance of ‘things’ – living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting.”

CONCLUSION

Though it has some roots in the hermeticism of the Pymander tractate of the Corpus Hermeticum, the esoteric philosophy of Anton Long that forms the basis of the O9A is unique, not only in its experiential anados (its Seven Fold Way) but also in its ontology.

For the O9A it is the voyage, the quest, the exeatric living, the experiencing, the learning from pathei-mathos, that are important. And the septenary anados is, according to the O9A, one exquisite means to access that (a-causal) energy that vitalizes, that presences (and which-is) the essence of life, and which, intoxicating us with a prospect of immortality, can betake us to be, to become, a new type of being.

As to whether this question of immortality and its attainment is all mythos, or an ancient wisdom re-presented and thus living still, is for each individual to decide, for themselves.

R. Parker

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{1} The term ‘presencing’ is, so far as I know, uniquely used by the O9A (i.e. by Anton Long) in modern occult discourses, and derives from obscure medieval and renaissance MSS and books dealing with alchemy and demonology. For example, in the 1641 work by the classical Greek and Hebrew scholar Joseph Mede entitled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase “the approaching or presencing of Dæmons” occurs.

{2} By hermetic and hermeticism here, in the specific context of the O9A, is meant “pertaining to the Pymander tractate of the Corpus Hermeticum, ascribed to Hermes Trismegistus”. See Myatt *Mercurii Trismegisti Pymander*. 2013. ISBN 978-1491249543

The hermetic Seven Fold Way of the O9A is described in the two texts *Naos* (1989) and *Enantiodromia – The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{3} The acausal, as understood and exoterically used by the O9A, is outlined in many of their MSS; for example in *Acausality*, *The Dark Gods*, and *The Order of Nine Angles*.

Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fafen) he writes

“...the very purpose and meaning of our individual, causal – mortal – lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of *sinister* existence, a new type of being, with this acausal existence being far removed from – and totally different to – any and every Old Aeon representation, both Occult, non-Occult and “religious”. Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal – on this planet, and elsewhere – and also as a means for us, as individuals of a new sinister *causal* species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend, after our mortal, causal “death”, to live as an acausal being. “

{4} *Mercurii Trismegisti Pymander*, 26; 28. Translated by Myatt, op cit. As Myatt notes in his Commentary: “Given the use here of the word γνῶσις, the sense could be interpreted, and has by others been interpreted, to mean *those who seek to acquire/attain gnosis*.”

{5} Jacob Senholt. *Secret Identities in The Sinister Tradition in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{6} Connell Monette. *Mysticism in the 21st Century*. Sirius Academic Press, 2013. ISBN 978-1940964003

{7} David Myatt *Mercurii Trismegisti Pymander*. 2013. ISBN 978-1491249543

{8} Myatt, op cit.

{9} Mercurii Trismegisti Pymander, 3. Translated by Myatt, op cit.

{10} Pathei-mathos basically means a 'learning from adversity'; and pathei-mathos is one of the Dark Arts taught by the O9A, for, as Anton Long explains:

“What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from – or fail to learn from – such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom.” *Pathei-Mathos and The Initiatory Occult Quest*

{11} Anton Long. *The Adeptus Way and The Sinisterly-Numinous*.

Regarding denotatum, qv. (a) *Denotatum – The Esoteric Problem With Names* and (b) *Alchemical Seasons and The Fluxions of Time*.

{12} This way of life is outlined in *Enantiodromia – The Sinister Abyssal Nexion* (Second Edition 2013 ev).

{13} Mercurii Trismegisti Pymander, 15. Translated by Myatt, op cit.

MASTER OF CHARMS

In words
Are no measures of Time.
Thus, the message of
Clouds
Their progression
I do not seek to compare
With a voice I contain
Once thrown out from unhewn rock
To infinite depths

It was the falling snow
That stayed against the blue
As the blizzard of stars
As the clinging ash
Was the carved frame that contains
A life
After my bones have nourished
The hewn rock

There is no measure here
To perturb our mind;
The sky above me now
Is the orange-grey presence
Again, as so long ago

I see all that I had seen
Know all that I have known.
This is not the order I have believed
But the state I have dreamed

Where the clouds are

THE JOY OF THE SINISTER

What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, *to exult* in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to - and beyond - its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done. There is the acceptance of challenges - especially by ourselves. And if we have no challenges, we make or create some.

These are the moments - days, weeks - of exquisite pleasure; these are the moments of an exquisite yearning; these are the moments of an exquisite joy; these are the moments - days, weeks - of an exquisite exultation; and yet a true sinister life is one where there are moments, days, of an ineffable sadness: because one has seen, known, understood, and because one feels more than most other people. There is a symbiosis here which has to be experienced to be really understood; a symbiosis which mere mortals would and do find strange. And it is our will which brings the opposites together and enables us to transcend beyond even these.

What must be accepted by those venturing upon, or following, the sinister path is that we can be so much more than we realize: we have so much potential, physical, intellectual; psychic; magickal; creative.

We who follow the sinister way strive to make our whole life an act of magick; we become magick; we are magick. All true magick is an intimation of what we can be: of what awaits in the next phase of our human evolution. There is nothing complicated about our Way, our dark, chosen, path; there is, in truth, nothing secret about it.

How do you tell who is upon the true sinister path? It is revealed in their eyes; even in the way they walk. There is something slightly dangerous about such a person. There is something about such a person which mere mortals find slightly disturbing; something they cannot quite "work out", or explain. Such a person is strong, but the depth of their strength is mostly hidden, although many people can sense it in some way. And what is the ultimate end to a sinister life? To die trying to overcome: to be questing even toward the very end.



ANNUM PER ANNUM

I will wait for a far-off place
Where distant rain brings mist
And low cloud wreathes grey around
The black stone and the unseen nests.
May others look across water
To where I sleep
Growing as each season lends a little grey
To flesh.
This man of mystery
Who carries the hills within:

*Through my eyes
They glimpse themselves again*

But I cannot live now
As the man of my future.
In the Wilderness I found even less
Of myself;
No centre
Only fragments disowned, of pitiful stature
My escape, the slow tides
Of the sky.
But there is a life to be lived
While such tides feed my flesh

While my mind
Frames the underground spring
That sustains;
And gracious life, the rain that befriends.
Acknowledged without symbol,
Thought as the river
A wonder so simple, as to be missed
Or rejected
In slow flowering

With each sun
Another memory played out until
Only the light of existence
Sees infinity held within rock.
My soul will dream again
No longer stifled by peace
And the land will not bear
The repeating blow: I cannot be more than I am ...

Or will each far-off place
Bring me to stand always beneath the Moon
Wishing I could weep?
Each time, my head bowed
She speaks with my voice: *Birth*

This man of mystery, white as Winter
Turns again to the distant rain
But will seek no more, what he has become

*Everything passes, everything comes back.
Eternal rolls the wheel of being.
Everything dies, everything blossoms again.
Eternal rolls the wheel of being.
Everything breaks. Everything is set anew.
Eternal does the house of being build itself.
Everything departs, everything greets again.
Eternal does the ring of being remain to itself.*

- Vintersolhverv, Fayens år 124



A walk down memory lane.

Just a man?

Don't wish you knew.

Mark my words: You cannot trust the Word/Wyrd of a person who has no feel for, appreciation of, respect or honour for The Sacred or Divine or Numinous.

Because these people only trust and venerate their own egos. And we know the ego changes as it ages and changes with the passing of opinions and ideations.

These pigs cannot be ever trusted when they give an oath, a vow, or a promise. They may mean it in that moment, but as soon as their all important ego changes, they will turn against you.

